say, an image of the world and of the various states of the world and of the regions which are on the earth and of the divers manners of people which inhabit it." This, now famous as the Catalan Atlas, is one of the most remarkable monuments of mediaeval science that have come down to us. "Never have we seen so fair a map", cried Don Juan when he saw it. The sources from which Crescas obtained his information cannot be ascertained; but it is certain that he must have made use of the experiences of Yuceff Faquin, a Barcelona Jew who had settled in Majorca and who was reported to have navigated the entire known world.

The sequel was remarkable. In 1381, Charles VI of France (who was responsible for the expulsion of the Jews from that country thirteen years later) in a communication to the Infant Juan, informed him of his desire to possess an atlas of the world executed by the cartographers of Majorca, who enjoyed so high a reputation for their care and precision. The other replied that he knew of no "mapamundi" better than that recently executed by his Jewish subjects. This he generously despatched with his letter, with careful instructions as to its transport. It remained a prized possession of the Royal Library in Paris and is now among the treasures of the Biblioth&que Nationale. Much has been written about it and in recent times it has twice been reproduced in facsimile". This work marks a real epoch in European map-making, inasmuch as it added for the

first time the discoveries of Marco Polo to the conventional map-drawing which had continued almost unchanged for centuries.[1]

[x]The most recent work which describes the activities of these Jewish cartographers is Lionel Isaacs' *The Jews of Majorca,* London, 1936. But it is more suggestive to refer to Charles de la Ronciere's *La D&ouverte de VAfrique au Moyen Age* (vol. I, Cairo, 1925; published by the Royal Geographical Society of Egypt) which devotes an entire chapter to this subject.